1: Mam--12 E-5 (1913-1914) 1924 FO32 Mongo FO32
Tabz. F433
Salvats FO43

to burial, the deceased is laid out in the mortuary hut. Relatives, friends, and acquaintances sit up with the body in turn. Night and day, plaintive and monotonous chants commemorate the high deeds of the deceased, his glory, his qualities, his wealth, his power, his whole life. The burial is carried out with great pomp and ends with a general consumption of the whole supply of palm wine, maiafu, and masanga [Ed., sugar-cane beer].

Fig. 16. Ebendia, Chief of the Mowengere, Two Favorite Wives, and Principal Dignitaries.

The peoples of Lake Leopold II place the corpse in a wooden coffin. Those of the Lukenie region wrap it in mats. Both groups bury the deceased the day after death.

The cemeteries are located outside the village. The relatives lay out a few broken utensils on the grave. If the deceased was a hunter of repute, they plant a long staff upon the grave, and the skull of some animal killed by the dead man is attached at the top of it. [27]

During my stay in the territory of the Bakoma-Bankumu of Bokala, I was struck by the presence of a tiny hut in the center of Chief Pokel's village. It was about 60 centimeters high, 80 centimeters wide, and 50 centimeters long. I thought at first

1: Maes--44 E-5 (1913-1914) 1934 FOR2 Mongo FOR2

224 Another trap, very often used for the hippopotamus, is made of a heavy iron point suspended above the path frequented by the pachyderms. During the day, they prefer to stay in the water or to sleep on a sand bank. At night, they leave their refuge to graze on the grass of the plain. More often than not the animal leaves quite visible traces of his passage on the bank as he leaves or enters the water. The native places his trap near these places,

•[Ill]

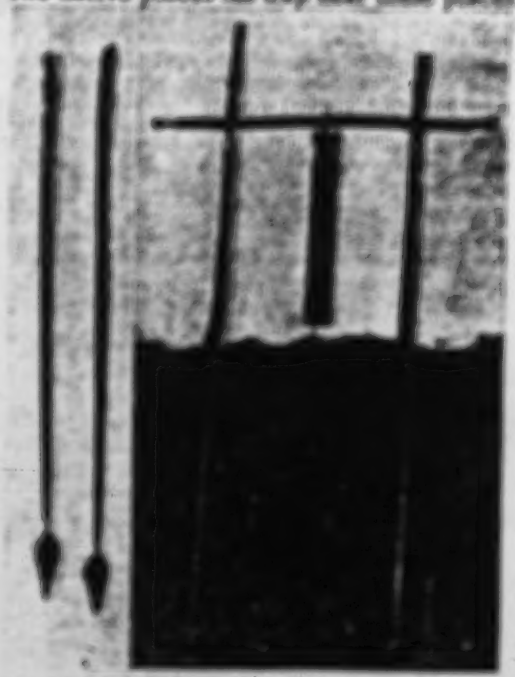

Fig. 40. Hunting Spears and Trap for Large Game, Lake Leopold II.

but avoids putting it at the exact spot where the animal comes out. Experience has shown him that the hippopotamus, being extremely cautious, is alerted by the least [68] alteration of this place and changes to another one immediately.

The iron point is embedded in a large block of wood. The whole apparatus is suspended four or five meters above the ground. A crossbar, one meter above the ground across the track, is held in place by the trigger device which controls the suspension of the

1: Mean--45 E-6 (1913-1914) 1924 FO32 Mongo FO32
Tetela FI32
Sakata FO43

weapon. As he passes, the pachyderm strikes and dislodges the crossbar, springs the trigger, disrupts the suspension, and the spear falls heavily upon him. The trap is arranged in such a way as to hit the animal on the nape of the neck.

The native hunts with bow and arrow as well as with spear. The bow and arrow, however, is more a weapon than a hunting instrument.

The peoples in the territory between the Congo and the Kassi, as well as the Bekoma of the Fiati have now given up these weapons. A few privileged persons own percussion guns which are usually more dangerous to the hunter than to the hunted. When the native fires a shot, he extends his arms, directs the barrel towards the prey, and turns his head aside. If, through cunning and patience, he gets to within a few meters of the game without arousing its attention, the shot has a chance [66] of success. Ordinarily the animal is more or less gravely wounded, unless the overloaded gun explodes in the hands of the imprudent hunter.

The Bawiko, Bankunu, and Bekoma store powder in small receptacles made of a simple calabash or cut out of a block of hard wood. The calabashes are sometimes covered with a sheath of serpent or lizard skin to protect the powder more effectively from dampness. The wooden powder flasks are usually pear-shaped, probably to imitate the shape of the calabash. They have a wooden cover that fits very tightly into the body of the object, and the leather strap for hanging it up is attached to two holes cut in the body of the receptacle and drawn through two side openings in the cover. Very often these carved powder flasks are decorated with designs engraved in bas relief, linear motifs arranged in bands. The lines are sometimes curved, sometimes straight, and sometimes also oblique. The bottom of the powder flask is flat so that it may be placed upright [67] on a horizontal surface. The body of the powder flask extends into the straight cylindrical neck onto which the cover is fitted.

The bow with rattan thong is relatively rare. We found it only among the Tumba, Balese, Bolobo, Bekote [Tete], Ipanga, Bankutu and the Pygmies. This bow is made with a rattan stem, its convex section facing out and its flat section facing in. The rattan thong is attached to the two ends after having been drawn through

small holes made in the body of the bow four centimeters from the tips. A shallow vertical groove is made at the end of each tip. Tension on the bow is obtained by drawing the bowstring through these notches.

The arrows are made of false bamboo, the two vanes of leaf drawn through a slot. The heads, hardened by fire, have small notches and are smeared with poison. This poison is dangerous only when quite fresh. A small dose of it will not kill, but benumbs the wounded animal.

The natives use these bows and arrows especially for hunting birds and more rarely for hunting monkeys. In the latter case they like to use a bow made of a strong, very flexible, and very tough stalk. The average length varies between 80 centimeters

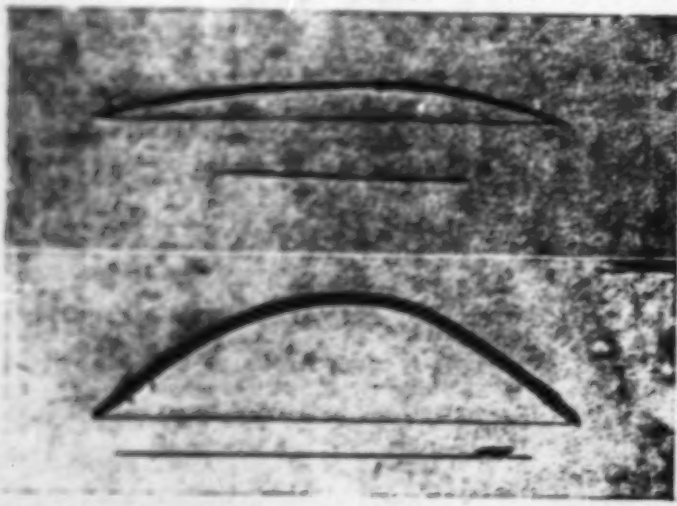

Fig. 41. Bow Strung with Cord and Arrow with Barbed Iron
Fig. 42. Bow Strung with Rattan and Wooden Arrow.

and 1.10 meters. The stalk tapers gradually toward the ends which are pointed and have a stop notch. The convex side of the vertical section faces inward, the flat side outward. The cord is made of banana tree fibers. The tension is constant, that is to say, the native does not slacken the bow at rest. Under tension the height of the curve of the bow is 12 centimeters; the bow's actual range is 150 meters and its useful range 100 meters, or 15 to 20 meters when shooting upward.

1: Maes--47 E-5 (1913-1914) 1924 FOSZ Mongo FOSZ
Sakata Fors

The manufacture of bows and arrows is practiced only by men.

The native chooses the wood for his arrows very carefully. It must be light and very tough. After scraping it carefully with a small knife, he carves one end into a point and cuts a notch at the other end for the bowstring. Both ends are slightly hardened by fire. The part where the vanes are to be attached is scraped with the greatest care. The lines marking the place for the vanes are drawn with the point of the knife, and the vanes are made out of half

Fig. 42. Basakata Armed with Spears, Bow and Arrows.

a feather from the wing of an eagle or guinea fowl. The native sets all [68] three vanes in place at the same time and fastens them with a fiber thread coiled in spirals. This fine ligature is strengthened with bulungu resin which is applied in a liquid state and thus forms a very light sheath when dry.

The arrowhead ends in an elongated, conical socket into which the upper end of the wooden shaft is fitted. The general shape of the head is that of a narrow, oblong leaf, sometimes provided with one or two barbs. This shape is found throughout the Lake Leopold II and Lukenie regions. The notch for the bowstring is quite even and shallow, although among the

Yaelima it is sometimes as deep as five centimeters. The bow and arrow of the type we have just described serves both as an offensive and a defensive weapon. Its importance as a weapon must have formerly been greater. In our time wars between tribes have become almost impossible. Attacks and reprisals by individuals, on the other hand, are still rather frequent. This is especially true of the region east of Opombo. Every free Ipanga, Batitu, Bokala, and Yaelima owns a bow and arrows and does not hesitate to use them either to defend himself or to attack.

Hunting with bow and arrow is done on an individual basis. The game taken in this way belongs wholly to the hunter. [69]

Among the Yaelima we found an arrow with a removable head that is notably larger, wider, and stronger, and that is attached to the shaft by thin cords. The natives use these arrows for hunting antelope and buffalo. When the animal is hit, the arrowhead penetrates its body, and the surprised victim flees into the bush or forest. The shaft of the arrow, buffeted by the tall grass or lianas, gradually works itself loose. The head, attached to the shaft by a cord, remains in the wound. With each motion, the animal enlarges its wound. The shaft, sooner or later, is caught in the lianas or grass, with the result that the head is violently jerked from the wound, making it a mortal one. This very dangerous weapon is not widespread, and for good cause. The native can use it effectively only for a point-blank shot. The range of the bow is limited; the arrow with the removable point is heavy; the iron point is very wide and has small barbs. To succeed in planting this arrow in the body of the animal, it is necessary to creep to within several meters of the game, to string the bow without attracting the animal's attention, and to hit it in the belly. The wounded beast may seek its salvation in wild and fatal running, but it sometimes turns against its attacker. In any case, the hunter who uses these arrows cannot do so without risking great [70] danger. Although the native likes to hunt, he also fears the dangers associated with this occupation. The only ones who use these arrows are the intrepid true hunters who have inherited some of the instinct and audacity of the Batua [Twa]. Inunu, chief of the Batitu of the Oshwe region, who was audacious to the highest possible degree and feared no animal, obstacle, or danger, asserted to me that he and a few other hunters did not hesitate to attack elephants with this weapon.

1: Mass--49 E-5 (1913-1914) 1924 FOSS Mongo FOSS
Yaelima

The native most often uses his spear for hunting big game, 224
or he contents himself with setting traps.

The peoples west of the Ipanga have given up elephant hunting. During our sojourn in the region of the Bokala, Basakata, and Baleza, the natives came to complain several times about the invasion of their manioc fields by elephants and the damage done by these inopportune visitors each time they came. They never thought of attacking the animals. To chase them away, they

[391
411
301]

Fig. 44. Great Yaelima Hunter Showing his Harpoon Arrow.

built fires and made an infernal din, while keeping their distance.

In the region of the Ipanga-Batiru and among the Bokala-Yaelima, elephant hunting is rather frequent. The most daring hunters attack them with spears. This hunting is done on an individual basis. The hunter covers or smears himself with elephant dung. As he draws near, he takes a thousand precautions not to attract the attention of the animal, who is always on the alert. Once within range, he plants his spear into the under belly of the animal and gets away as fast as he can. The wounded beast

L: Mass--60 E-6 (1913-1914) 1914 FOX: Mongo FOX:

225 lunges forward at random until, exhausted by the wild run and loss of blood, it falls for good. The hunter follows the track for two or three days without ever tiring or losing heart. He infers the probabilities of success from the loss of blood, the footprints, the length of the paces, and many other signs, and as long as any hope remains he keeps up

Fig. 45. Leaving for the Hunt in Yaelima Territory with Spears, Bows, Arrows, and Nets.

the chase. The animal sometimes manages to get rid of the spear. In this case, the hunter returns to the village and recounts his exploit to all who will listen. He does this not to establish a reputation, but to build up a claim against anyone who might find the animal if, by some wild chance, it should succumb to the wounds.

Communal hunting is more common. The natives use large [71] nets, spears, knives, and dogs. The group is divided into beaters, directed by a leader, and those who own nets and act as lookouts.

The first native hunt I had the pleasure to attend took place at Tua among the Banfums.

234 is more durable. The bait, consisting of a piece of chikwangue, entirely covers the hook. The line is thrown into the water, weighted with stones, and attached to a stake on the bank. The native pulls in these lines only in the morning and at night. They are used only for large fish.

2) Fishing with bow and arrow. This is a method of fishing at which the natives excel. During the hot hours of the day, they settle themselves comfortably in their canoe among the grasses and wait patiently for a large fish to wander up to the surface of the water. Immediately, they bend the bow and shoot the arrow. They are fine shots and rarely miss their target. The fish is usually run through and impaled on the arrow. Hampered in its movements, it vainly tries to dive. The native puts down his bow, judges his spring, dives, grabs the fish, and climbs back into his canoe. [91]

3) Harpoon fishing is practiced especially for capturing fish that live in the mud. The native takes to this with real passion. Standing in his canoe, he lets himself be carried along by the current, advancing slowly so that no disturbance of the water will scare the fish. With a slow, regular, methodical motion, he plunges in his harpoon, guided by chance and his instinct. The jerks made by the harpooned fish trying to escape alert the experienced fisherman to his catch. He immediately increases the pressure, and then with a slow, regular, methodical motion he pulls up the harpoon, avoiding any abrupt motion that might detach the prize.

[91] The fishing harpoon is made of a bamboo shaft about 2.50 meters long onto which four wooden prongs are attached with bands of rattan splints. At the tip of each of these four prongs is fastened an iron point which has four barbs and terminates in a conical socket.

4) Fishing with a trap placed at random in the grass of marshy banks. [92] The traps, made of rattan splints and with an opening that has spikes pointed toward the interior, vary in size, but they are all made by the same technique. The native puts bait inside and submerges the whole trap in the water. The fish, attracted by the bait, try to get it and enter the trap through the opening set on its side. This entrance, easy to negotiate from

326 The objects of iron made by the Mongo smith are as follows.
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Bibui: all that is of iron

1. Likula: arrow.
2. Bosuki: arrow for hunting pigs: also used to cut copal and spear fish.
3. Bongelo: lance.
4. Ifombolo: lance.
5. Mpolwankoi: lance.
6. Liswa: axe.

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Jokula: knives

1. Mombi; 2. Boli; 3. Bolengwa; 4. Lingonda; 5. Limenga; 6. Likodzi; 7. Efamba; 8. Momba; 9. More little knives; 10. Lizangi.

Basongo: needles

1. Ingwala.
2. Lokili: tattooing needle. [413]
3. Jyolo: small needle to get flea beetles out of the feet.
4. Efoli: small pin.

Ngonga: bells

326
534
301
[189]

1. Ngonga ea tosisi: bells worn on the hips by women and children so that as they walk the ringing will keep away the evil spirits.
2. Bongonga: a bell attached to the point of a war-lance which makes it like the head of a walking-stick but upside down.
3. Lingwete: little round bell worn on the wrist by men.
4. Elondza ea itumba: the war-bell. An oblong pipe [97] in the form of a long cup attached to a stick. It is struck with a piece of soft wood, and the sound travels surprisingly far.

These bells are all made of wrought iron.